



In the name of Allah: the Compassionate, the Merciful

سورة الطارق

AT-TARIQ

Name

The Surah taken its name from the word *at-tariq* in its first verse.

Period of Revelation

The style of its subject matter resembles that of the earliest Surahs revealed at Makkah, but this surah was sent down at a stage when the disbelievers of Makkah were employing all sorts of devices and plans to defeat and frustrate the message of the Qur'an and Muhammad (upon whom be Allah's peace and blessings).

Theme and Subject Matter

It discusses two themes: first that man has to appear before God after death; second, that the Qur'an is a decisive Word which no plan or device of the disbelievers can defeat or frustrate.

First of all, the stars of the heavens have been cited as an evidence that there is nothing in the universe which may continue to exist and survive without guardian over it. Then man has been asked to consider his own self as to how he has been brought into existence from a mere sperm drop and shaped into a living human being. Then it has been said that the God, Who has so brought him into existence, has certainly the power to create him once again, and this resurrection will be for the purpose to subject to scrutiny all the secrets of man which remained hidden in the world. At that time, man will neither be able to escape the consequences of his deeds by his own power, nor will anyone else come to his rescue.

In conclusion, it has been pointed out that just as the falling of rain from the sky and the sprouting of plants and crops from the earth is no child's play but a serious task, so also the truths expressed in the Qur'an are no jest but a firm and unchangeable reality. The disbelievers are involved in the misunderstanding that their plans and devices will defeat the invitation of the Qur'an, but they do not

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know that Allah too is devising a plan which will bring to naught all their scheming and planning. Than in one sentence the discourse has been summed up, with a word of consolation to the Holy Prophet (upon whom be peace) and a tacit warning to the disbelievers, saying: "Have patience for a while: let the disbelievers do their worst. Before long they will themselves realize whether they have been able to defeat the Qur'an by their scheming or the Qur'an has dominated them in the very place where they are exerting their utmost to defeat it."

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وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

		And At-Tariq (the night comer)	وَالطَّارِقِ	By the heaven	وَالسَّمَاءِ
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Translit	<i>Wa As-Samā'i Wa Aṭ-Ṭāriqi</i>				
AhmedAli	آسمان کی قسم ہے اور رات کو آنے والے کی				
Jalandhry	آسمان اور رات کے وقت آنے والے کی قسم				
YusufAli	By the Sky and the Night-Visitant (therein)—				
M.Khan	By the heaven, and At-Târiq (the night-comer, i.e. the bright star);				
Pickthal	By the heaven and the Morning Star				
Shakir	I swear by the heaven and the comer by night;				

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				(is) At-Tariq (the night comer)	الطَّارِقُ

Translit	<i>Wa Mā 'Adrāka Mā Aṭ-Ṭāriqu</i>				
AhmedAli	اور آپ کو کیا معلوم رات کو آنے والا کیا ہے				
Jalandhry	اور تم کو کیا معلوم کہ رات کے وقت آنے والا کیا ہے				
YusufAli	And what will explain to thee what the Night-Visitant is?—				
M.Khan	And what will make you to know what At-Târiq (night-comer) is?				
Pickthal	- Ah, what will tell thee what the Morning Star is!				
Shakir	And what will make you know what the comer by night is?				

النَّجْمِ الثَّاقِبِ ﴿٣﴾

		Piercing bright	الثَّاقِبِ	(it is) the star	النَّجْمِ
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Translit	<i>An-Najmu Ath-Thāqibu</i>				
AhmedAli	وہ چمکتا ہوا ستارہ ہے				
Jalandhry	وہ تارا ہے چمکنے والا				
YusufAli	(It is) the Star of piercing brightness—				
M.Khan	(It is) the star of piercing brightness;				
Pickthal	- The piercing Star!				
Shakir	The star of piercing brightness;				

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﴿4﴾ إِنَّ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿4﴾

Human being	نَفْسٍ	Every	كُلُّ	(is) not	إِنَّ
(is) a protector	حَافِظٌ	Over him	عَلَيْهَا	But	لَّمَّا

Translit	'In Kullu Nafsin Lammā `Alayhā Ḥāfiẓun
AhmedAli	ایسی کوئی بھی جان نہیں کہ جس پر ایک محافظ مقرر نہ ہو
Jalandhry	کہ کوئی تنفس نہیں جس پر نگبان مقرر نہیں
YusufAli	There is no soul but has a protector over it.
M.Khan	There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds).
Pickthal	No human soul but hath a guardian over it.
Shakir	There is not a soul but over it is a keeper.

﴿5﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿5﴾

From what	مِمَّ	Man	الْإِنْسَانُ	So let see	فَلْيَنْظُرِ
				He is created	خُلِقَ

Translit	Falyanzuri Al-'Insānu Mimma <u>Khuliqa</u>
AhmedAli	پس انسان کو دیکھنا چاہیے کہ وہ کس چیز سے پیدا کیا گیا ہے
Jalandhry	تو انسان کو دیکھنا چاہئے کہ وہ کا ہے سے پیدا ہوا ہے
YusufAli	Now let man but think from what he is created!
M.Khan	So let man see from what he is created!
Pickthal	So let man consider from what he is created.
Shakir	So let man consider of what he is created:

﴿6﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿6﴾

A water	مَاءٍ	From	مِنْ	He is created	خُلِقَ
				Gushing forth	دَافِقٍ

Translit	<u>Khuliqa</u> Min Mā'in Dāfiqin
AhmedAli	ایک اچھلتے ہوئے پانی سے پیدا کیا گیا ہے
Jalandhry	وہ اچھلتے ہوئے پانی سے پیدا ہوا ہے
YusufAli	He is created from a drop emitted—
M.Khan	He is created from a water gushing forth,

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Pickthal	He is created from a gushing fluid
Shakir	He is created of water pouring forth,

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

Between	بَيْنِ	From	مِنْ	It proceeds	يَخْرُجُ
		And the ribs	وَالْتَّرَائِبِ	The back-bone	الصُّلْبِ

Translit	<i>Yakhruju Min Bayni Aş-Şulbi Wa At-Tarā'ibi</i>
AhmedAli	جو پیٹھ اور سینے کی ہڈیوں کے درمیان سے نکلتا ہے
Jalandhry	جو پیٹھ اور سینے کے بیچ میں سے نکلتا ہے
YusufAli	Proceeding from between the backbone and the ribs:
M.Khan	Proceeding from between the back-bone and the ribs,
Pickthal	That issued from between the loins and ribs.
Shakir	Coming from between the back and the ribs.

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

Bring him back	رَجْعِهِ	To	عَلَىٰ	Verily He (Allah)	إِنَّهُ
				(is) able	لَقَادِرٌ

Translit	<i>'Innahu `Alá Raj`ihi Laqādirun</i>
AhmedAli	بے شک وہ اس کے لوٹانے پر قادر ہے
Jalandhry	بے شک خدا اس کے اعادے (یعنی پھر پیدا کرنے) پر قادر ہے
YusufAli	Surely (Allah) is able to bring him back (to life)!
M.Khan	Verily, (Allāh) is Able to bring him back (to life)!
Pickthal	Lo! He verily is Able to return him (unto life)
Shakir	Most surely He is able to return him (to life).

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

The secrets	السَّرَائِرُ	Will be examined	تُبْلَى	The Day (when)	يَوْمَ
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Translit	<i>Yawma Tublá As-Sarā'iru</i>
AhmedAli	جس دن بھید ظاہر کیے جائیں گے
Jalandhry	جس دن دلوں کے بھید باہر پائے جائیں گے
YusufAli	The Day that (all) things secret will be tested.
M.Khan	The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth)

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Pickthal	On the day when hidden thoughts shall be searched out.
Shakir	On the day when hidden things shall be made manifest,

﴿10﴾ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Any	مِنْ	For him	لَهُ	Then not	فَمَا
Any helper	نَاصِرٍ	Nor	وَلَا	Power	قُوَّةٍ

Translit	<i>Famā Lahu Min Qūwatin Wa Lā Nāşirin</i>
AhmedAli	تو اس کے لیے نہ کوئی طاقت ہوگی اور نہ کوئی مددگار
Jalandhry	تو انسان کی کچھ پیش نہ پل سکے گی اور نہ کوئی اس کا مددگار ہوگا
YusufAli	(Man) will have no power, and no helper.
M.Khan	Then he will have no power, nor any helper.
Pickthal	Then will he have no might nor any helper.
Shakir	He shall have neither strength nor helper.

﴿11﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ

The returning rain	الرَّجْعِ	With	ذَاتِ	By the sky	وَالسَّمَاءِ
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Translit	<i>Wa As-Samā'i Dhāti Ar-Raj`i</i>
AhmedAli	آسمان اور بارش والے کی قسم ہے
Jalandhry	آسمان کی قسم جو مینہ برساتا ہے
YusufAli	By the Firmament which returns (in its round),
M.Khan	By the sky (having rain clouds) which gives rain, again and again.
Pickthal	By the heaven which giveth the returning rain,
Shakir	I swear by the rain giving heavens,

﴿12﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ

Split (it opens out for gushing of springs	الصَّدْعِ	With	ذَاتِ	And the earth	وَالْأَرْضِ
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Translit	<i>Wa Al-'Arđi Dhāti Aş-Şad`i</i>
AhmedAli	اور زمین کی جو پھٹ جاتی ہے
Jalandhry	اور زمین کی قسم جو پھٹ جاتی ہے
YusufAli	And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation)—
M.Khan	And the earth which splits (with the growth of trees and plants),
Pickthal	And the earth which splitteth (with the growth of trees and plants)

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Shakir	And the earth splitting (with plants);
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إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾

That separates	فَصْلٍ	(is) the Word	لَقَوْلُ	Verily this (Quran)	إِنَّهُ
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Translit	'Innahu Laqawlun Faşlun
AhmedAli	بے شک قرآن قطعی بات ہے
Jalandhry	کہ یہ کلام (حق کو باطل سے) جدا کرنے والا ہے
YusufAli	Behold this is the Word that distinguishes (Good from Evil):
M.Khan	Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).
Pickthal	Lo! this (Qur'an) is a conclusive word,
Shakir	Most surely it is a decisive word,

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

For amusement	بِالْهَزْلِ	It (is)	هُوَ	And not	وَمَا
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Translit	Wa Mā Huwa Bil-Hazli
AhmedAli	اور وہ ہنسی کی بات نہیں ہے
Jalandhry	اور یہ ہودہ بات نہیں ہے
YusufAli	It is not a thing for amusement.
M.Khan	And it is not a thing for amusement.
Pickthal	It is no pleasantry.
Shakir	And it is no joke.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

A plot	كَيْدًا	Are plotting	يَكِيدُونَ	Verily they	إِنَّهُمْ
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Translit	'Innahum Yakīdūna Kaydāan
AhmedAli	بے شک وہ ایک تدبیر کر رہے ہیں
Jalandhry	یہ لوگ تو اپنی تدبیروں میں لگ رہے ہیں
YusufAli	As for them, they are but plotting a scheme,
M.Khan	Verily, they are but plotting a plot (against you O Muhammad (SAW)).
Pickthal	Lo! they plot a plot (against thee, O Muhammad)
Shakir	Surely they will make a scheme,

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وَأَكِيدُ كَيْدًا ﴿١٦﴾

		A plan	كَيْدًا	And I am planning	وَأَكِيدُ
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Translit	<i>Wa 'Akīdu Kaydāan</i>				
AhmedAli	اور میں بھی ایک تدبیر کر رہا ہوں				
Jalandhry	اور ہم اپنی تدبیر کر رہے ہیں				
YusufAli	And I am planning a scheme.				
M.Khan	And I (too) am planning a plan.				
Pickthal	And I plot a plot (against them).				
Shakir	And I (too) will make a scheme.				

فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

Give respite to them	أَمْهِلْهُمْ	(to) the disbelievers	الْكَافِرِينَ	So give a respite	فَمَهِّلِ
				Gently (for a while)	رُوَيْدًا

Translit	<i>Famahhili Al-Kāfirīna 'Amhilhum Ruwaydāan</i>				
AhmedAli	پس کافروں کو تھوڑے دنوں کی مہلت دے دو				
Jalandhry	تو تم کافروں کو مہلت دو بس چند روز ہی مہلت دو				
YusufAli	Therefore grant a delay to the unbelievers: give respite to them gently (for a while).				
M.Khan	So give a respite to the disbelievers; deal gently with them for a while.				
Pickthal	So give a respite to the disbelievers. Deal thou gently with them for a while.				
Shakir	So grant the unbelievers a respite: let them alone for a				